

# Brief Notes On Du`aa al-Istikhaarah

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### The Hadeeth:

Narrated Jaabir bin `Abdullaah رضي الله عنهما: The Prophet صلى الله عليه وسلم used to teach us the way of doing Istikhaarah, in all matters as he taught us the Surahs of the Qur'aan. He صلى الله عليه وسلم said: "If anyone of you thinks of doing any job he should offer a two Rakat prayer other than the compulsory ones and say (after the prayer):

اللهم إني استخيرك بعلمك، واستقدرك بقدرتك وأسألك من فضلك العظيم فإنك تقدر ولا أقدر وتعلم ولا أعلم وأنت علام الغيوب اللهم إن كنت تعلم أن هذا الأمر خير لي في ديني ومعاشي وعاقبة أمري أو قال: عاجل أمري وآجله فاقدره لي ويسره لي ثم بارك لي فيه وإن كنت تعلم أن هذا الأمر شر لي في ديني ومعاشي وعاقبة أمري أو قال: عاجل أمري وآجله فاصرفه عني واصرفني عنه واقدر لي الخير حيث كان ثم أرضني به

Allaahumma innee astakheeruka bi`ilmika, Wa astaqdiruka bi-qudratika, Wa as'alaka min fadhlika al-`azeem Fa-innaka taqdiru Walaa aqdiru, Wa ta'lamu Walaa a'lamu, Wa anta `allaamu l-ghuyoob. Allaahumma, in kunta ta'lam anna hadha-l-amra Khairun lee fee deeni wa ma'aashee wa`aaqibati amri (or `aajili amri wa aajilihi) Faqdirhu lee wa yas-sirhu lee thumma baarik lee Feehi, Wa in kunta ta'lamu anna hadha-lamra shar-run lee fee deeni wa ma'aashi wa`aaqibati amri (or fi`aajili amri wa aajilihi) Fasrifhu annee was-rifnee anhu. Waqdir li al-khaira haithu kana Thumma ardhinee bihi.

**(O Allaah! I ask guidance from Your knowledge, and Power from Your Might and I ask for Your great blessings. You are capable and I am not. You know and I do not and You know the unseen. O Allaah! If You know that this job is good for my religion and my subsistence and in my Hereafter--(or said: If it is better for my present and later needs)--then You ordain it for me and make it easy for me to get, and then bless me in it, and if You know that this job is harmful to me in my religion and subsistence and in the Hereafter--(or said: If it is worse for my present and later needs)--then keep it away from me and let me be away from it. And ordain for me whatever is good for me, and make me satisfied with it)."**

The Prophet صلى الله عليه وسلم added that then the person should name (mention) his need.

**[Saheeh al-Bukhaaree (1166, 6382, 7390)]**

### While doing Istikhaarah, WE are...

1. ...seeking Allaah's تعالی Guidance.
2. ...acknowledging Allaah's تعالی Perfect Knowledge.
3. ...acknowledging Allaah's تعالی Absolute Power.
4. ...seeking from Allaah's تعالی Great Blessings.
5. ...acknowledging Allaah's تعالی Ability to do things.
6. ...acknowledging our inability without Allaah's تعالی help.
7. ...acknowledging Allaah's تعالی Complete Knowledge about all things.
8. ...acknowledging our ignorance.
9. ...seeking Allaah's تعالی Guidance in what is good for us in regards to our Deen, our Dunyaa and our Aakhirah.
10. ...asking Allaah تعالی for its ordainment, its ease and its blessings.
11. ...seeking Allaah's تعالی Protection from what is harmful for us in regards to our Deen, our Dunyaa and our Aakhirah.
12. ...asking Allaah تعالی to distance it from us and distance us from it.
13. ...asking Allaah تعالی to ordain whatever is good for us.
14. Most importantly: ...asking Allaah تعالی to make us content and satisfied with whatever choice He تعالی makes for us.

### **Brief Notes:**

1. When one says: **Allaahumma innee astakheeruka**, he is seeking Allaah's Guidance.

Al-Istikhaarah linguistically means: seeking the good (Khair) in a thing; like seeking direction or helpful suggestions regarding a decision or future course of action. In Islaam it means: seeking Allaah's guidance in choosing the proper course of action in a thing which concerns you: either to travel or not, to marry a particular person or not, whether to go into partnership with someone or not, whether to purchase a house or a car etc.

It is not only a Du`aa to know what is right or wrong, but it is also a Du`aa to Allaah تعالى to facilitate one to act upon that knowledge as Shaikh al-Sa'dee رحمه الله in the Tafseer of aayah 13 of Surah al-Kahf defined al-Hudaa as: **"Beneficial Knowledge and Righteous Deeds."**

The statement of the great companion Jaabir bin `Abdullaah رضي الله عنهما that the Prophet صلى الله عليه وسلم used to teach them the way of doing Istikhaarah, in all matters as he taught them the Surahs of the Qur'aan shows the emphasis that the Prophet صلى الله عليه وسلم placed on seeking Allaah's guidance in all our affairs.

The importance of this is also understood from the point that the Prophet صلى الله عليه وسلم used to supplicate to Allaah تعالى for guidance every night in Qunoot in Witr saying:

اللَّهُمَّ اهْدِنِي فِيمَنْ هَدَيْتَ

**"O Allaah, guide me among those whom You have guided"** [Sunan Ibn Maajah (1178), Abu Dawood (1425), al-Tirmidhee (464) and al-Nasa'ee (1745) and graded as **"Saheeh"** by Shaikh al-Albaanee]

Moreover, one should call upon Allaah with firm believe that He تعالى will respond to your supplication. In the Hadeeth of "Sayyid ul-Istighfaar", the Prophet صلى الله عليه وسلم said:

**"Whoever recites it during the day WITH FIRM FAITH IN IT, and dies on the same day before evening, he will be from the people of Paradise. And whoever recites it at night WITH FIRM FAITH IN IT, and dies before the morning, he will be from the people of Paradise."** [Saheeh al-Bukhaaree (6306 & 6323)]

The phrase: **"with firm Faith in it"** is repeated twice for a purpose; to remind us that one has to be firm, resolute and determined while asking Allaah that He تعالى alone is the One Who will answer our prayers.

The Hadeeth also indicates that a person should not repeat words like a parrot without knowing or concentrating on what he is saying. This goes for all the Ad'iyaa' (sing. Du'aa, supplications) and the Adhkaar of morning and evening.

In a narration, Hudhayfah رضي الله عنه said: **“one should supplicate like a drowning person.”** [Musannaf ibn Abee Shaibah (29173, 37145, 37146) and Shu'ab al-Imaan (1078)]

2. And when he says: **bi`ilmika**, he is acknowledging Allaah's Perfect Knowledge.

Allaah تعالى has perfect knowledge of all things, past, present and future. Nothing happens in the Heavens and the Earth except that He تعالى is aware of it. And from the perfection of His knowledge is that He تعالى wrote down everything which is going to happen till the Day of Judgment in the Book with Him:

وَعِنْدَهُ مَفَاتِحُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ ۚ وَيَعْلَمُ مَا فِي الْبَرِّ وَالْبَحْرِ ۚ وَمَا تَسْقُطُ  
مِنْ وَرْقَةٍ إِلَّا يَعْلَمُهَا وَلَا حَبَّةٍ فِي ظُلُمَاتِ الْأَرْضِ وَلَا رَطْبٍ وَلَا يَابِسٍ إِلَّا فِي كِتَابٍ  
مُّبِينٍ ﴿٥٩﴾

{And with Him are the keys of the Ghaib (all that is hidden), none knows them but He. And He knows whatever there is in (or on) the earth and in the sea; not a leaf falls, but he knows it. There is not a grain in the darkness of the earth, nor anything fresh or dry, but is written in a Clear Record.} [Surah al-An'aam (6): 59]

3. And when he says: **wa astaqdiruka bi-qudratika**, he is acknowledging Allaah's Absolute Power.

His is the absolute power and to Him belongs all dominion:

﴿إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ﴾

{Certainly, Allaah has power over all things.} [This phrase is repeated throughout the Qur'aan. In Surah al-Baqarah itself it is repeated 6 times.]

From His absolute power is that He تعالى gives whatever He Wills to whomever He Wills and none can prevent Him سبحانه وتعالى عما يشركون.

﴿قُلِ اللَّهُمَّ مَالِكُ الْمُلْكِ تُؤْتِي الْمُلْكَ مَنْ تَشَاءُ وَتَنْزِعُ الْمُلْكَ مِمَّنْ تَشَاءُ وَتُعِزُّ مَنْ تَشَاءُ وَتُذِلُّ مَنْ تَشَاءُ ۖ إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ﴾

{Say (O Muhammad صلى الله عليه وسلم): "O Allaah! Possessor of the kingdom, You give the kingdom to whom You will, and You take the kingdom from whom You will, and You endue with honor whom You will, and You humiliate whom You will. In Your Hand is the good. Verily, You are Able to do all things."} [Surah aal-'Imraan (3): 26]

Part of the Prophet's صلى الله عليه وسلم supplication to Allaah تعالى, after getting up from bowing and after completing the prayers was:

اللَّهُمَّ لَا مَانِعَ لِمَا أَعْطَيْتَ، وَلَا مُعْطِي لِمَا مَنَعْتَ، وَلَا يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ

**"None has the right to be worshiped but Allaah Alone Who has no partner. O Allaah! No one can withhold what You give, and none can give what You withhold, and the fortune of a man of means is useless before You (i.e., only good deeds are of value)." [Saheeh al-Bukhaaree (844, 6330, 6615, 7292) and Saheeh Muslim (954, 968, 1230, 1234)]**

The perfection of His dominion is well described in a long Hadeeth Qudsi that the Prophet صلى الله عليه وسلم said: **"Allaah تعالى said:**

يَا عِبَادِي إِنَّكُمْ لَنْ تَبْلُغُوا ضَرِّي فَتَضُرُّوْنِي وَلَنْ تَبْلُغُوا نَفْعِي فَتَنْفَعُونِي يَا عِبَادِي لَوْ أَنَّ أَوَّلَكُمْ وَآخِرَكُمْ وَإِنْسَكُمْ وَجَنَّتُمْ كَانُوا عَلَىٰ أَتَمِّ قَلْبٍ رَجُلٍ وَاحِدٍ مِنْكُمْ مَا زَادَ ذَلِكَ فِي مُلْكِي شَيْئًا يَا عِبَادِي لَوْ أَنَّ أَوَّلَكُمْ وَآخِرَكُمْ وَإِنْسَكُمْ وَجَنَّتُمْ كَانُوا عَلَىٰ أَفْجَرِ قَلْبٍ رَجُلٍ وَاحِدٍ مَا نَقَصَ ذَلِكَ مِنْ مُلْكِي شَيْئًا يَا عِبَادِي لَوْ أَنَّ أَوَّلَكُمْ وَآخِرَكُمْ وَإِنْسَكُمْ وَجَنَّتُمْ قَامُوا فِي صَعِيدٍ وَاحِدٍ فَسَأَلُونِي فَأَعْطَيْتُ كُلَّ إِنْسَانٍ مَسْأَلَتَهُ مَا نَقَصَ ذَلِكَ مِمَّا عِنْدِي إِلَّا كَمَا يَنْقُصُ الْمَخِيطُ إِذَا أُدْخِلَ الْبَحْرُ

{O My servants, you can neither do Me any harm nor can you do Me any good. O My servants, even if the first amongst you and the last amongst you and even the whole of human race of yours, and that of Jinn even, become (equal in) God-conscious like the heart of a single person amongst you, nothing would add to My Power. O My servants, even if the first amongst you and the last amongst you and the whole human race of yours and that of

the Jinn too in unison become the most wicked (all beating) like the heart of a single person, it would cause no loss to My Power. O My servants, even if the first amongst you and the last amongst you and the whole human race of yours and that of Jinn also all stand in one plain ground and you ask Me and I confer upon every person what he asks for, it would not. in any way, cause any loss to Me (even less) than that which is caused to the ocean by dipping the needle in it.” [Saheeh Muslim (6246)]

4. And when he says: **wa as'alaka min fadhlika al-`azeem**, he is asking Allaah تعالى to provide him out of His تعالى Great Blessings.

The air we breathe, the food we eat, the Sun, the Moon, our parents, our children, our own existence are from the great blessings of Allaah. Allaah تعالى has already provided us with so many blessings in this world that we can never count them:

﴿وَإِنْ تَعُدُّوا نِعْمَتَ اللَّهِ لَا تَحْصُوهَا﴾

{and if you count the Blessings of Allaah, never will you be able to count them.} [Surah Ibraaheem (14): 34 and al-Nahl (16):18]

Yet He تعالى promises to give us more if we ask and thank Him:

﴿وَإِذْ تَأَذَّنَ رَبُّكُمْ لَئِنْ شَكَرْتُمْ لَأَزِيدَنَّكُمْ﴾

{And (remember) when your Lord proclaimed: “If you give thanks, I will give you more (of My Blessings)} [Surah Ibraaheem (14): 7]

Among the Bounties of our Lord that we should ask Him تعالى are:

a. Obedience to His Book and the Sunnah of His Messenger صلى الله عليه وسلم:

﴿وَمَنْ يُطِعِ اللَّهَ وَالرَّسُولَ فَأُولَئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ ۖ وَحَسُنَ أُولَئِكَ رَفِيقًا \* ذَلِكَ الْفَضْلُ مِنَ اللَّهِ ۚ وَكَفَىٰ بِاللَّهِ عَلِيمًا﴾

{And whoso obeys Allaah and the Messenger (Muhammad صلى الله عليه وسلم), then they will be in the company of those on whom Allaah has bestowed His Grace, of the Prophets, the Siddiqoon, the martyrs, and the righteous. And how excellent these companions are! \* Such is the Bounty from Allaah, and Allaah is Sufficient as All-Knower.} [Surah al-Nisaa' (4):70]

b. Recitation of the Qur'aan, its understanding and ability to implement it:

﴿ثُمَّ أَوْرَثْنَا الْكِتَابَ الَّذِينَ اصْطَفَيْنَا مِنْ عِبَادِنَا ۖ فَمِنْهُمْ ظَالِمٌ لِّنَفْسِهِ وَمِنْهُمْ مُّقْتَصِدٌ وَمِنْهُمْ سَابِقٌ بِالْخَيْرَاتِ ۖ يُؤْذِنُ اللَّهُ ۚ ذَٰلِكَ هُوَ الْفَضْلُ الْكَبِيرُ﴾

{Then We gave the Book (the Qur'aan) for inheritance to such of Our slaves whom We chose (the followers of Muhammad صلى الله عليه وسلم). Then of them are some who wrong their own-selves, and of them are some who follow a middle course, and of them are some who are, by Allaah's Leave, foremost in good deeds. That (inheritance of the Qur'aan), that is indeed a great grace.} [Surah Faatir (35): 32]

c. al-Firdous:

The Prophet صلى الله عليه وسلم said:

إِنَّ فِي الْجَنَّةِ مِائَةَ دَرَجَةٍ، أَعَدَّهَا اللَّهُ لِلْمُجَاهِدِينَ فِي سَبِيلِ اللَّهِ، مَا بَيْنَ الدَّرَجَتَيْنِ كَمَا بَيْنَ السَّمَاءِ وَالْأَرْضِ، فَإِذَا سَأَلْتُمُ اللَّهَ، فَاسْأَلُوهُ الْفِرْدَوْسَ، فَإِنَّهُ أَوْسَطُ الْجَنَّةِ وَأَعْلَى الْجَنَّةِ - فَوْقَهُ عَرْشُ الرَّحْمَنِ، وَمِنْهُ تَفَجَّرُ أَنْهَارُ الْجَنَّةِ

“Paradise has one-hundred grades which Allaah has reserved for the Mujahideen who fight in His Cause, and the distance between each of two grades is like the distance between the Heaven and the Earth. So, when you ask Allaah (for something), ask for Al-Firdous which is the best and highest part of Paradise. Above it is the Throne of the Beneficent (i.e. Allaah), and from it originate the rivers of Paradise.” [Saheeh al-Bukhaaree (2790, 7423)]



5. And when he says: **fa-innaka taqdiru**, he is acknowledging Allaah's Ability to do all things which suites His Majesty.

The person acknowledges:

**Firstly:** that He تعالى alone is the Owner and Master of all the Bounties and the Creator of all things:

﴿وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ﴾

**{And Allaah is the Owner of Great Bounty.}** [Surah al-Baqarah (2): 105 – and this phrase is repeated throughout the Qur'aan]

**Secondly:** that when He تعالى wants to decree a matter, all He has to say is "Kun" and it comes into existence:

﴿إِنَّمَا قَوْلُنَا لِشَيْءٍ إِذَا أَرَدْنَاهُ أَنْ نَقُولَ لَهُ كُنْ فَيَكُونُ﴾

**{Verily! Our Word unto a thing when We intend it, is only that We say unto it: "Kun" (Be!) and it is.}** [Surah al-Nahl (16): 40]

﴿إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَنْ يَقُولَ لَهُ كُنْ فَيَكُونُ﴾

**{Verily, His Command, when He intends a thing, is only that He says to it: "Kun" (Be!) and it is!}** [Surah Yaaseen (36): 82]

Our Lord neither sleeps, nor slumbers, nor does He تعالى needs rest and nor does He get tired.

6. And when he says: **walaa aqdiru**, he is acknowledging his inability and helplessness.

Allaah تعالى mentioned about Man's creation saying:

﴿وَخُلِقَ الْإِنْسَانُ ضَعِيفًا﴾

**{and man was created weak}** [Surah al-Nisaa (4): 28]

Weaknesses in man are of many types: Weakness in physical structure, willpower, determination, Imaan (Faith), patience etc.

In the long Hadeeth of al-Israa' and al-Mi'raaj, in regards to the fifty prayers, the Prophet ﷺ said:

ثُمَّ اخْتَبَسَهُ مُوسَى عِنْدَ الْخُمْسِ فَقَالَ يَا مُحَمَّدُ وَاللَّهِ لَقَدْ رَاوَدْتُ بَنِي إِسْرَائِيلَ قَوْمِي عَلَى أَذْنِي مِنْ هَذَا فَضَعُفُوا فَتَرَكَوهُ فَأَمَّتْكَ أَعْضَفُ أَجْسَادًا وَقُلُوبًا وَأَبْدَانًا وَأَبْصَارًا وَأَسْمَاعًا، فَأَرْجِعْ فَلْيُخَفِّفْ عَنْكَ رَبُّكَ

**“Then Moosaa stopped him when the prayers had been reduced to five and said: “O Muhammad! By Allaah, I tried to persuade my nation, Banee Israaeel to do less than this, but they could not do it and gave it up. However, your followers are weaker in body, heart, sight and hearing, so return to your Lord so that He may lighten your burden.”” [Saheeh al-Bukhaaree (7517)]**

7. And when he says: *wa ta`lamu* and also when he says: *wa anta `allaamu l-ghuyoob*, he is acknowledging Allaah's Complete knowledge about all things.

The praise and affirmation of Allaah's ﷻ Perfect Knowledge is repeated three times in this Du`aa, and as already mentioned earlier (under point 2), nothing in the Heavens and Earth is hidden from him. Allaah ﷻ said to the Angels:

﴿قَالَ أَلَمْ أَقُلْ لَّكُمْ إِنِّي أَعْلَمُ غَيْبَ السَّمَاوَاتِ وَالْأَرْضِ وَأَعْلَمُ مَا تُبْدُونَ وَمَا كُنْتُمْ تَكْتُمُونَ﴾

**{He said: “Did I not tell you that I know the Ghaib (unseen) in the heavens and the earth, and I know what you reveal and what you have been concealing?”} [Surah al-Baqarah (2): 33]**

He ﷻ also said:

﴿إِنَّهُ يَعْلَمُ الْجَهْرَ مِنَ الْقَوْلِ وَيَعْلَمُ مَا تَكْتُمُونَ﴾

**{Verily, He knows that which is spoken aloud (openly) and that which you conceal.}** [Surah al-Anbiyaa' (21): 110]

He تعالى further said:

﴿يَعْلَمُ خَائِنَةَ الْأَعْيُنِ وَمَا تُخْفِي الصُّدُورُ﴾

**{{Allaah} knows the fraud of the eyes, and all that the breasts conceal.}** [Surah Ghaafir (40): 19]

Imaam al-Tabaraanee mentioned in al-Mu`jam al-Kabeer that every morning and every evening the Prophet صلى الله عليه وسلم used to supplicate to Allaah تعالى, and in that supplication he صلى الله عليه وسلم used to say:

والسر عندك علانية

**“The secret, for you is all revealed”** (meaning nothing is hidden from You) [Mu`jam al-Kabeer (8027). Al-Haithamee said in Majma` al-Zawaaid (17009): “It is reported by al-Tabaarnee and in its chain is Fadhdhaal bin Jubair and he is “Dha`eef” and there is a consensus about this.”]

He تعالى created the creation and knows best what is good for them and when. He تعالى provides for them out of His Perfect Knowledge and Wisdom when it is beneficial for them and withholds it from them when it is harmful for them.

Allaah تعالى says:

﴿وَلَوْ بَسَطَ اللَّهُ الرِّزْقَ لِعِبَادِهِ لَبَغَوْا فِي الْأَرْضِ وَلَكِنْ يُنْزِلُ بِقَدَرٍ مَّا يَشَاءُ إِنَّهُ بِعِبَادِهِ خَبِيرٌ بَصِيرٌ - وَهُوَ الَّذِي يُنْزِلُ الْغَيْثَ مِنْ بَعْدِ مَا قَنَطُوا وَيَنْشُرُ رَحْمَتَهُ وَهُوَ الْوَلِيُّ الْحَمِيدُ﴾

**{And if Allaah were to enlarge the provision for His slaves, they would surely rebel in the earth, but He sends down by measure as He wills. Verily, He is, in respect of His slaves, Well-Acquainted, All-Seer (of things that benefit them). And He it is Who sends down the rain after they have despaired, and spreads His Mercy. And He is the Walee (Helper, Supporter, Protector, Lord), the Worthy of all praise.}** [Surah al-Shooraa (42): 27-28]

8. And when he says: **walaa a`lamu**, he is acknowledging his own ignorance.

The inability of man is also accompanied with ignorance except such as Allaah has had Mercy on.

In regards to the choices he has, man has three weaknesses:

a. Inadequate knowledge:

﴿وَمَا أُوتِيتُمْ مِّنَ الْعِلْمِ إِلَّا قَلِيلًا﴾

**{And mankind have not been given of knowledge except a little.}** [Surah al-Israa' (17): 85]

And in the Hadeeth Qudsi, the Prophet صلى الله عليه وسلم said: **"Allaah (تعالى) said:**

﴿يَا عِبَادِي كُلُّكُمْ ضَالٌّ إِلَّا مَن هَدَيْتُهُ فَاسْتَهْدُونِي أَهْدِكُمْ﴾

**{O My servants! All of you are liable to err except one whom I guide on the right path, so seek right guidance from Me so that I should direct you to the right path}**" [Saheeh Muslim (6246)]

b. Hasty in making decisions:

Allaah تعالى says:

﴿وَيَدْعُ الْإِنْسَانُ بِالشَّرِّ دُعَاءَهُ بِالْخَيْرِ ۖ وَكَانَ الْإِنْسَانُ عَجُولًا﴾

**{And man supplicates for evil as he supplicates for good, and man is ever hasty.}** [Surah al-Israa' (17): 11]

﴿إِنَّ الْإِنْسَانَ خُلِقَ هَلُوعًا﴾

**{Verily, man was created very impatient}** [Surah al-Ma'aarij (70): 19]

c. Doesn't know the consequences of his choices:

﴿وَعَسَىٰ أَنْ تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَّكُمْ ۖ وَعَسَىٰ أَنْ تُحِبُّوا شَيْئًا وَهُوَ شَرٌّ لَّكُمْ ۗ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ﴾

**{But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allaah Knows, while you know not.}** [Surah al-Baqarah (2): 216]

So as Allaah ﷻ says: **{And Allaah Knows, while you know not}**, that is why the Prophet ﷺ instructed us and emphasized that we seek Allaah's ﷻ counseling in all our affairs.

9. And when he says: **Allaahumma, in kunta ta'lam anna hadha-l-amra Khairun lee fee deeni wa ma'aashee wa`aaqibati amri**, he is seeking Allaah's Guidance in what is good for him in regards to his Deen, his Dunyaa and his Aakhirah.

In all our affairs, this is how our *Tawakkul* (reliance) upon Allaah ﷻ should be. For our worldly affairs, we should seek Allaah's guidance through such prayers. Similarly, for the affairs concerning the Deen and Aakhirah, we should refer back to Allaah's Book and the Sunnah of His Messenger ﷺ upon the understanding of the Salaf al-Saalih (the pious predecessors from the first three generations: the Companions and their followers and those who follow them).

So here the person is seeking Allaah's guidance saying: O Allaah! You alone know the Ghaib and nothing is hidden from You. So O Allaah! In Your knowledge if this thing is beneficial for me in regards to my worldly affairs and the affairs of the Religion and the Hereafter, then grant it for me.

In this Du`aa we are taught to strike the middle course, between our love for the Dunya and the Hope for the Aakhirah. We are taught not to be like those who run only after the Dunya, so that when it is given to them they are pleased and if it is prevented from them, they become angry.

﴿فَإِنْ أُعْطُوا مِنْهَا رَضُوا وَإِنْ لَمْ يُعْطَوْا مِنْهَا إِذَا هُمْ يَسْخَطُونَ﴾

**{If they are given part thereof, they are pleased, but if they are not given thereof, behold! They are enraged!}** [Surah Tawbah (9): 58]

Narrated Abu Hurairah رضي الله عنه: The Prophet صلى الله عليه وسلم said:

تَعِسَ عَبْدُ الدِّينَارِ وَالذَّرْهَمِ وَالْقَطِيفَةِ وَالْحَمِيصَةِ، إِنْ أُعْطِيَ رَضِيَ، وَإِنْ لَمْ يُعْطَ لَمْ يَرْضَ

**“Perish the slave of Dinaar, Dirham, Qateefah (thick soft cloth), and Khameesah (a garment), for if he is given, he is pleased; otherwise he is dissatisfied.”** [Saheeh al-Bukhaaree (2886, 2887, 6435)]

Allaah تعالى does not like that we make Du`aa just for the pleasure of this Dunya only:

﴿فَمِنَ النَّاسِ مَن يَقُولُ رَبَّنَا آتِنَا فِي الدُّنْيَا وَمَا لَهُ فِي الْآخِرَةِ مِنْ خَلَقٍ﴾

**{But of mankind there are some who say: "Our Lord! Give us (Your Bounties) in this world!" and for such there will be no portion in the Hereafter.}** [Surah al-Baqarah (2): 200]

Rather we are encouraged to supplicate for all that which is beneficial for us in regards to our Deen, Dunya and Aakhirah:

﴿وَمِنْهُمْ مَّن يَقُولُ رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ﴾

**{And of them there are some who say: "Our Lord! Give us in this world that which is good and in the Hereafter that which is good, and save us from the torment of the Fire!"}** [Surah al-Baqarah (2): 201]

And in this Du`aa, the Prophet صلى الله عليه وسلم mentioned the Deen before the Dunya. This is because if the thing is harmful for the Deen, it will also affect the person's Dunya, which will eventually affect his Aakhirah and Allaah knows best.

**10.** And when he says: **faqdirhu lee wa yas-sirhu lee thumma baarik lee Feehi**, he is asking Allaah تعالى for its ordainment, with ease and blessing.

Here the person is asking for three things:

**a.** Its ordainment:

He is asking Allaah تعالى, for he has already affirmed that Allaah تعالى alone has the Ability and the Power to fulfill his needs. As the Prophet صلى الله عليه وسلم had said to Ibn `Abbaas رضي الله عنهما:

يَا غُلَامُ إِنِّي أُعَلِّمُكَ كَلِمَاتٍ، احْفَظِ اللَّهَ يَحْفَظْكَ، احْفَظِ اللَّهَ تَجِدْهُ تُجَاهَكَ، إِذَا سَأَلْتَ فَاسْأَلِ اللَّهَ، وَإِذَا اسْتَعَنْتَ فَاسْتَعِنْ بِاللَّهِ، وَاعْلَمْ أَنَّ الْأُمَّةَ لَوِ اجْتَمَعَتْ عَلَى أَنْ يَنْفَعُوكَ بِشَيْءٍ لَمْ يَنْفَعُوكَ إِلَّا بِشَيْءٍ قَدْ كَتَبَهُ اللَّهُ لَكَ، وَلَوْ اجْتَمَعُوا عَلَى أَنْ يَضُرُّوكَ بِشَيْءٍ لَمْ يَضُرُّوكَ إِلَّا بِشَيْءٍ قَدْ كَتَبَهُ اللَّهُ عَلَيْكَ، رُفِعَتِ الْأَقْلَامُ وَجَفَّتِ الصُّحُفُ

**“O young man! I shall teach you some words [of advice]: Be mindful of Allaah and Allaah will protect you. Be mindful of Allaah and you will find Him in front of you. If you ask, then ask Allaah [alone]; and if you seek help, then seek help from Allaah [alone]. And know that if the nation were to gather together to benefit you with anything, they would not benefit you except with what Allaah had already prescribed for you. And if they were to gather together to harm you with anything, they would not harm you except with what Allaah had already prescribed against you. The pens have been lifted and the pages have dried.”** [Sunan al-Tirmidhee (2516) and graded as **“Saheeh”** by Shaikh al-Albaanee]

And he is asking Allaah تعالى that if there is any good in it, in regards to the Deen, Dunya and Aakhirah, then grant it for him. In this Du`aa, we are also taught to ask Allaah تعالى with determination that our request will be answered, as oppose to those who call upon Allaah with uncertainty, having doubts of it being answered as the Prophet صلى الله عليه وسلم has said.

Narrated Abu Hurairah: The Prophet صلى الله عليه وسلم said: **“None of you should say: 'O Allaah, forgive me if You wish; O Allaah, be merciful to me if You wish,' but he should always appeal to Allaah with determination, for nobody can force Allaah to do something against His Will.”** [Saheeh al-Bukhaaree (6339) and Saheeh Muslim (4845)]

**b. With ease.**

Receiving is one thing, but when it comes with ease, it saves a whole lot of trouble and pain. Seeking ease in a matter is from the Sunnah of the Prophets and Messengers عليهم الصلاة والسلام. As Moosaa عليه السلام said in his Du`aa:

﴿وَيَسِّرْ لِي أَمْرِي﴾

**“And ease my task for me”** [Surah Taahaa (20): 26]

And `Aaishah رضي الله عنها narrated: **“Whenever the Prophet صلى الله عليه وسلم was given an option between two things, he used to select the easier of the two as long as it was not sinful; but**

if it was sinful, he would remain far from it.” [Saheeh al-Bukhaaree (3560, 6126, 6786) and Saheeh Muslim (5752, 5754)]

The Prophet صلى الله عليه وسلم sent Mu`aadh and Abu Moosaa to Yemen telling them:

يَسِّرَا وَلَا تُعَسِّرَا، وَبَشِّرَا وَلَا تُنْفِرَا، وَتَطَاوَعَا وَلَا تَخْتَلِفَا

**“Treat the people with ease and don't be hard on them; give them glad tidings and don't fill them with aversion; and love each other, and don't differ.”** [Reported on the authority of Abu Burda from his father and the wordings are his and also reported on the authority of Anas Bin Maalik رضي الله عنه Saheeh al-Bukhaaree (69, 3038, 4341, 4344, 6124, 6125, 7172) and Saheeh Muslim (4297, 4298, 4300)]

The importance of receiving something with ease can be compared with the command of Allaah تعالى to the fire to be cool and peaceful for Ibraaheem عليه السلام:

﴿قُلْنَا يَا نَارُ كُونِي بَرْدًا وَسَلَامًا عَلَىٰ إِبْرَاهِيمَ﴾

**{We (Allaah) said: “O fire! Be you coolness and safety for Ibraaheem.”}** [Surah al-Anbiyaa' (21): 69]

The Mufasssireen said: **“Had not Allaah تعالى commanded the fire to be safety for Ibraaheem عليه السلام, its coolness would have harmed him”**, meaning: the coolness and the safety, both were equally important.

Similarly, receiving a thing with ease is equally important because there are among men who as Allaah تعالى described them:

﴿وَمِنَ النَّاسِ مَن يَعْْبُدُ اللَّهَ عَلَىٰ حَرْفٍ ۖ فَإِنْ أَصَابَهُ خَيْرٌ اطْمَأَنَّ بِهِ ۖ وَإِنْ أَصَابَتْهُ فِتْنَةٌ انْقَلَبَ عَلَىٰ وَجْهِهِ خَسِرَ الدُّنْيَا وَالْآخِرَةَ ۚ ذَٰلِكَ هُوَ الْخُسْرَانُ الْمُبِينُ﴾

**“And among mankind is he who worships Allaah as it were, upon the very edge (i.e. in doubt); if good befalls him, he is content therewith; but if a trial befalls him, he turns back on his face (i.e. reverts back to disbelief after embracing Islaam). He loses both this world and the Hereafter. That is the evident loss.”** [Surah al-Hajj (22):11]

Moreover, the importance of seeking ease, especially in the matters of the religion, has been clearly explained by the Prophet صلى الله عليه وسلم:



إِنَّ الدِّينَ يُسْرٌ، وَلَنْ يُثَادَّ الدِّينَ أَحَدٌ إِلَّا غَلَبَهُ، فَسَدِّدُوا وَقَارِبُوا، وَأَبْشِرُوا، وَاسْتَعِينُوا بِالْعَدْوَةِ  
وَالرَّوْحَةِ وَشَيْءٍ مِنَ الدُّجَةِ

**“Religion is very easy and whoever overburdens himself in his religion will not be able to continue in that way. So you should not be extremists, but try to be near to perfection and receive the good tidings that you will be rewarded; and gain strength by worshipping in the mornings, the nights.”** [Saheeh al-Bukhaaree (39)]

So the first step in seeking ease is by asking Allaah تعالى for it.

**C.** And blessing:

And he prays to Allaah تعالى to bless him in it.

Al-Barakah (blessing) means: progress and growth.

Al-Tabreek means: making du`aa for Barakah.

Blessing - whatever it is in (for example wealth), even if it (the wealth) is little – Allaah’s blessing in it will make it sufficient and the more the blessings the more beneficial it gets. Similarly, the opposite is also true – example: if the wealth is deprived of the blessing then even the large of amount of wealth will be of little use. And there is no one except that he is in a need of the blessings of Allaah; even the Prophet and Messengers عليهم الصلاة والسلام used to ask their Creator for it.

And the Prophet صلى الله عليه وسلم used to supplicate to Allaah to bestow blessings upon whatever He تعالى has given him:

وَبَارِكْ لِي فِيْمَا أُعْطِيتَ

**“and bless for me that which You have bestowed”** [Part of the Du`aa al-Qunoot as reported in Sunan Abu Dawood (1425), Sunan al-Tirmidhee (464), Ibn Maajah (1178) and al-Nasaa’ee (1745) and graded as “Saheeh” by Shaikh al-Albaanee]

More on “al-Barakah”:

<http://ilm4all.blogspot.com/2012/11/al-barakah-blessings.html>

Asking for blessings is also the way of protection from evil eye:

<http://ilm4all.blogspot.com/2012/09/the-correct-words-to-prevent-evil-eye.html#uds-search-results>

11. And when he says: **wa in kunta ta`lamu anna hadha-lamra shar-run lee fee deeni wa ma`aashi wa`aaqibati amri**, he is seeking Allaah's Protection from what is harmful for him in regards to his Deen, his Dunyaa and his Aakhirah.

In this Du`aa, a person is asking Allaah تعالى for two types of help; a) Isti`aanah (إستعانة) and b) Istighaathah (إستغاثة).

The root word for Isti`aanah is: `Aon (عون). Isti`aanah means to seek help in doing something good or asking for something good to happen:

﴿إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ﴾

**{You (Alone) we worship, and you (Alone) we ask for help}** [Surah al-Faatihah (1): 5]

﴿وَاسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ﴾

**{And seek help through patience and prayer}** [Surah al-Baqarah (2): 45]

﴿وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَى﴾

**{Help you one another in Al-Birr and At-Taqwa }** [Surah al-Maaidah (5): 2]

The Prophet صلى الله عليه وسلم said:

وَإِذَا اسْتَعَنْتَ فَاسْتَعِنْ بِاللَّهِ

**“and if you seek help, then seek help from Allaah [alone]”** [Reference already preceded from the Hadeeth of Ibn `Abbaas رضي الله عنهما]

The root word for Istighaathah is: Ghauth (غوث). Istighaathah means to seek help in warding off evil, harm, enemies and anything which causes distress to the Believer:

Seeking help to ward of enemies:

﴿إِذْ تَسْتَغِيثُونَ رَبَّكُمْ فَاسْتَجَابَ لَكُمْ أَنِّي مُمِدُّكُمْ بِأَلْفٍ مِّنَ الْمَلَائِكَةِ مُرَدِّينَ﴾

**{(Remember) when you sought help of your Lord and He answered you (saying): “I will help you with a thousand of the angels each behind the other (following one another) in succession.”} [Surah al-Anfaal (8): 9]**

The man from Moosaa’s ﷺ tribe sought his help against their enemy:

﴿فَاسْتَعَاثَهُ الَّذِي مِن شِيعَتِهِ عَلَى الَّذِي مِنْ عَدُوِّهِ﴾

**{The man of his (own) party asked him for help against his foe} [Surah al-Qasas (28): 15]**

Rain is also called as Ghaith because it prevents drought:

﴿ثُمَّ يَأْتِي مِنْ بَعْدِ ذَلِكَ عَامٌ فِيهِ يُغَاثُ النَّاسُ وَفِيهِ يَعْصِرُونَ﴾

**{“Then thereafter will come a year in which people will have abundant rain and in which they will press (wine and oil).”} [Surah Yusuf (12): 49]**

﴿وَهُوَ الَّذِي يُنْزِلُ الْغَيْثَ مِنْ بَعْدِ مَا قَنَطُوا﴾

**{And He it is Who sends down the rain after they have despaired } [Surah al-Shooraa (42): 28]**

And the Hadeeth of the man who entered and complained to the Prophet ﷺ about the drought; so the Prophet ﷺ raised his hands and said:

اللَّهُمَّ أَغْنِنَا، اللَّهُمَّ أَغْنِنَا، اللَّهُمَّ أَغْنِنَا

**“O Allaah! Bless us with rain. O Allaah! Bless us with rain. O Allaah! Bless us with rain!” [Saheeh al-Bukhaaree (1014) and Saheeh Muslim (1955)]**

So during Du`aa al-Istikhaarah, the person is asking Allaah for help that He تعالى grants it for him if there is goodness in it for him; and at the same time he is seeking Allaah’s help to ward it off from him if it is bad for him.

12. And when he says: **Fasrifhu annee was-rifnee anhu**, he is asking Allaah تعالى to distance it from him and distance him from it.

This is one of the most complete ways of seeking protection from evil and harm. The person is asking Allaah تعالى for two protections:

- a. Protection to keep harm away from him.
- b. Protection to keep him away from harm.

Example: When a person says: “O Allaah! Protect me from falling into the water and protect the water from falling onto me.” He is seeking two protections: firstly, that he does not fall into the water; and that the water does not fall onto him, because in either case he is going to get wet.

Similarly, when a person asks Allaah تعالى to keep harm away from him and him away from the harm – this is a complete way of seeking protection – because in either way, he will be the one who is going to face the consequences arising there from.

The emphasis of this point can also be understood from the Hadeeth that in “Khutbatul Haajah” the Prophet صلى الله عليه وسلم used to seek Allaah’s protection by saying:

وَنَعُوذُ بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا، وَمِنْ سَيِّئَاتِ أَعْمَالِنَا

**“We seek refuge with Allaah from the evil of our own souls and from (the evil consequences of) our bad deeds.”** [Sunan Ibn Maajah (1892, 1893); Sunan al-Tirmidhee (1105) and Sunan al-Nasaa’ee (1404) and graded as “Saheeh” by Shaikh al-Albaanee]

13. And when he says: **Waqdir li al-khaira haithu kana**, he is asking Allaah تعالى to ordain whatever is good for him.

This Du`aa is a perfect example, explaining the Hadeeth of the Prophet صلى الله عليه وسلم when he said:

الدُّعَاءُ هُوَ الْعِبَادَةُ ثُمَّ قَرَأَ: {وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ}

**“Supplication (Du`aa) is itself the worship”**, he صلى الله عليه وسلم then recited: **{And your Lord said: “Invoke Me, I will respond to your (invocation). Verily! Those who scorn My worship [i.e. do not invoke Me] they will surely enter Hell in humiliation!”}** [Sunan al-Tirmidhee (2969, 3247, 3371, 3372), Sunan Abu Dawood (1479) and Sunan Ibn Maajah (3828) and graded as **“Saheeh”** by Shaikh al-Albaanee. The verse is from Surah Ghaafir (40): 60]

As has already preceded earlier, through this Du`aa, a person is worshiping Allaah, relying (Tawakkul) on His decisions, affirming His تعالى complete Knowledge of all things, and His perfect Command over them, His Wisdom and His Justice. The person is also affirming his own weaknesses, imperfect knowledge and inability.

So with all this in mind, the person is asking Allaah تعالى to grant him whatever He تعالى deems it as good, even if the person does not understand the wisdom behind it.

**14.** And when he says: **Thumma ardhinee bihi**, he is asking Allaah تعالى to make him content and satisfied with whatever choice He تعالى makes for him.

In the end, he is asking Allaah تعالى that whatever choice He تعالى makes for him, He تعالى should make him content with it. So that if Allaah تعالى gives him what he wants, then it suffices him and he has no need to ask for more from anyone else. But if He تعالى turns it away from him, then his heart does not feel attached to it anymore.

Unlike how the lovers of wealth do, as already mentioned earlier, if it is given to them, they are pleased; but if it is prevented from them, they get displeased. The Jews have preceded them in this, food in the form of al-Manna and Salwa, used to descend for them from the Heavens, but still they were not satisfied.

We ask Allaah تعالى سبحانه وتعالى that He guides us towards beneficial knowledge and righteous actions, for He تعالى is Kareem, Jawwaad.